5 National managerial talent development in the Ghanaian mining industry Comparative assessment ofWestern and indigenous approaches

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Comparative assessment of Western and indigenous approaches

Nana Yaw Oppong

Introduction

Managerial talent development (MTD) in improving productivity has become a powerful tool for management effectiveness (Grzeda and Assogbavi, 1999). Highlighting its importance in development management, Mumford (1998) calls for special attention to development of managers because they are major contributors to survival and growth of businesses, and therefore require investment in their development. This position presupposes that to ensure the provision of suitable development opportunities for the whole organization, managers must champion the formulation and implementation of strategy. It follows that they must acquire the relevant skills and incentives in order to be effective in executing their mandate. Mumford's call is more relevant to the African context. As observed by Schellekens (2007), in Africa there is often a 'management gap' between the demand for and supply of indigenous management talent at almost all levels and this is a major setback for economic development on the continent. Realizing the issue of the management gap and the need to address it for sustainable development, the government of Ghana made national managerial development a legal requirement for multinational companies entering the mining industry. This is not just a legal requirement but a pre-condition for the granting of a mining lease to these multinational companies as enshrined in the Minerals and Mining Law, 2006 (Act 703). Two significant provisions are worth noting: the *localization plan* (details of expatriate positions, and nationals to understudy these expatriates for eventual takeover) and *expatriates quota* (allowable number of expatriates in any company at any given time).

This initiative shows the seriousness the government of Ghana attaches to addressing the national management gap, which it is believed could be addressed through foreign multinational firms (MNCs) in industry. Here, national managers means indigenous Ghanaian managers in multinational mining subsidiaries in Ghana, as distinguished from expatriate managers. The extent of compliance with these provisions by the Western multinationals is, however, beyond the scope of this chapter. It is, however, important to point out the MNCs' argument that local managers lack the experience and expertise that expatriates have to drive efficiency in industry (Eshun and Jellicoe, 2011). The situation in the Ghanaian mining industry

shows a wide management gap as demonstrated by the expatriate percentage in management, which is as high as 70 per cent in some companies. For instance, a study by Eshun and Jellicoe (2011) reveals that the percentages of expatriates in four major Ghanaian gold mining companies are 56 per cent, 60 per cent, 70 per cent and 70 per cent. A common reason assigned to this over-reliance on expatriate managers is their competence as compared to national managers.

Successful development of national managers equipped with the relevant expertise will therefore be a pivotal part of the mining industry's development as local managerial skills and expertise are essential resources and capabilities to industry (Amankwah-Amoah and Debrah, 2011). More importantly, skills and expertise are crucial in unlocking the potential of managers and thus make them capable of efficiently implementing strategic goals of their respective firms (Walumbwa, Aviola and Aryee, 2011). This justifies the many management development institutes and programmes in Africa (Kiggundu, 1991; Schellekens, 2007). However, these programmes follow Western concepts and curricula which, in most situations, do not suit the African context. On how the situation could be made better, Grzeda and Assogbavi (1999) write that critical consideration should be given to cultural roots when developing managers. They believe that Western values, objectives, contents, approaches and outcomes inherent in the Western MTD process cannot be implemented in sub-Saharan Africa without considering the host culture. This chapter therefore attempts to indigenize/localize the western managerial talent development process, as given by national managers in the Ghanaian mining industry, to suit the Ghanaian context.

National managers demonstrate strong Ghanaian identity and cultural practices at the workplace but still portray Western ideas in their people management practices including their own development. If national managers adhere to local cultural practices and at the same time follow Western development concepts, can they also be developed based on traditional methods to prepare them to work in Western multinational companies? This is the primary motivator for the chapter – to explore the effectiveness of indigenous methods vis-à-vis the Western approach as a step towards developing national managers in business organizations in Ghana. The approach has the potential of developing the mining industry since the way national managers work is influenced by their cultural and social values rather than work practices that are alien to them. Emphasis on indigenous knowledge here is to foster a renewed interest in the application of indigenous knowledge due to its important role for sustainable socio-economic development (Lwoga et al., 2010). This approach moves towards finding solution to the problem of indigenous knowledge, which is marginalized, neglected and suppressed due to ignorance and the dominant ideology of a particular historical period (Ocholla and Onyancha, 2005). The comparative assessment is therefore conducted from an indigenous perspective through the application of techniques and methods drawn from the traditions of the (indigenous) people being studied. This has the potential of producing an appropriate means of assessing the problem as well as devising solutions suitable to the people rather than non-indigenous people framing indigenous worldviews from a distance.

In this chapter, the concept of managerial talent development (Oppong, 2015) is adopted instead of traditional management development. This is to suit the purpose of the chapter, which focuses on development of people who are already managers but whose talents (skills directed towards a given managerial contribution) need to be developed for eventual takeover from expatriates. Management development in this context is therefore 'tailored' and departs from the traditional term. Additionally, it is appropriate to label it managerial talent instead of managerial skills. This is because in the light of employee development concern for skills means concern for all, but concern for talent means concern for a select few. The focus is on the development of those potential local managers for top senior management roles to run the industry. Also, whereas 'talent management' is usually used to describe the whole talent process, 'talent development' pertains to the training and development aspect, which is the major concern of the government of Ghana.

The rest of the chapter is organized as follows. The next section considers management talent development and explanation of the key terms used. This will be followed by the two cultural contexts within which the MTD issues are situated, followed by industry definition of talent development (as provided by national managers). Comparison of Western and indigenous approaches of developing people is presented next to ascertain how they match or contrast, with the conclusion occupying the final section of the chapter.

Management talent development

The issue of identifying and preparing the next generation of leadership talent in today's increasingly complex business environment is consistently cited by executives and boards as one of their most critical business priorities (Busine and Watt, 2005) due to its potential in development management. A talent – especially managerial talent – shortage is looming (Michaels, Handfield-Jones and Axelrod, 2001), and this will adversely impact every organization without regard to the type of industry in which an organization finds itself. It has been posited that this stems from the fact that the skill set possessed by available managers may not match the advanced, more complex skills required by businesses. It is therefore advised that organizations should take specific initiatives now to better position themselves to meet the challenge of the management talent shortage (Buhler, 2008). As observed by Dalton (2010), the growing awareness of the managerial role is because management has become essential to business success, a suggestion that MTD should be accorded the needed seriousness in businesses.

Charan (2010), emphasizing the need for management talent, says that in the fast-changing global marketplace, where familiar competitive advantages such as market shares and brands and patents are constantly at risk, talent has become the differentiator between companies that succeed and those that do not. According to him, 'if businesses managed their finances as loosely as they manage their talent development, most would go bankrupt' (Charan, 2010: 24). This gives weight to Ashton and Morton's (2005) view that getting the right people in pivotal roles at the right time should be nothing new to HR professionals. However, approached

differently, talent management in general can create long-term organizational success and this is very important – creating a talent mindset in organizations. Considering it as simply a matter of anticipating the need for human capital and then setting out a plan to meet it, Cappelli (2008) believes that MTD exists to support the organization's overall objectives.

With specific reference to Ghana and Zimbabwe, Premoli (1998) notes that African countries have exceptional gold potential but success depends on acquisition of some talent from within the continent. This is because gold exploration techniques can easily be transferred from one continent to another, but people cannot easily relocate. It is therefore justified that 'most major explorers in Africa feel that their greatest problem is lack of suitable personnel, particularly at a senior level' (Premoli, 1998: 82). This complements Cullum and Turnbull's (2005) 'management gap', which suggests managerial training and development through learning in industry. Schellekens (2007) has, however, observed that training in management (in Africa) is a complex process; this is because knowledge and skill acquisition is not structured to suit contextual realities and demands. With regard to contextualization, although Africa south of the Sahara has similar cultural characteristics that could suit common training and development programmes, the presence of various foreign countries in African industries gives different dimensions to contextual needs of managerial talent development.

In this regard, and as pointed out by Myloni, Harzing and Mirza (2004), the wider culture and values of society within which the organization is embedded influence the operating culture of the organization. This demonstrates how society dominates organization in Africa. It will not be of much help, therefore, for one to talk about MTD in business organizations in Africa without working knowledge of the dominant environmental factors which managers being developed much interact with (Kiggundu, 1991). Kiggundu traces the administrative systems of pre-colonial Africa and blames the marginalization of the organizational forms, leadership styles, management processes, and managerial development programmes on the colonial masters. There is available evidence (Kiggundu, 1991) suggesting that the pre-colonial administrative systems, though relatively small in size, were homogenous in terms of membership, co-existed in relative harmony with the environment and used local technology and indigenous knowledge systems that worked well in Africa for Africans. Formal development of managers in Africa was however destroyed by the West and they planted their own colonial administrative systems. The phenomenon was on the premise that the colonialists were convinced of their cultural, biological and technological superiority vis-à-vis what they considered to be the utmost inferiority of African administrative systems. As a result, it appears Africa, at the time of independence, was without any capacity to manage, on a sustainable basis, the business institutions left behind by the colonialists (Israel, 1989). It is worth emphasizing that the situation was a result of the narrow and uninformed view of management and administration held by Africans due to their being deliberately denied MTD programmes. This is because they were not expected to assume managerial responsibilities in the foreseeable future (Israel, 1989).

Against this background, Schellekens (2007) concludes that training managers from developing countries requires reconceptualization of management training, expanding the concept to include an array of learning activities but not based on only formal classroom activities. Kiggundu (1991), on his part, emphasizes two reasons for re-engaging with indigenous knowledge and practices. The first reason is to draw attention to the neglected long and rich history of the continent, noting that present-day Africa is deeply rooted in its past. Therefore, one cannot attempt to develop a critical resource like local managers without first understanding the continent's distant past, which has a close link with its present and future. Second, it is important to raise a development question of how Africa can learn better from its past (before colonization destroyed the indigenous administrative system). This can assist in the design, implementation and evaluation of effective MTD programmes for the continent. To address these, one cannot limit oneself to books on management and administration, which are rather recent and mostly Western approaches that do not cover and appreciate the diverse and complex African continent, its people and social organizations (Kiggundu, 1991).

More generally in Africa, managing talent of the indigenous population tends to focus on low skills and low income economy. This is supported by the outcome of the study by Debrah and Ofori (2006) who, assessing the human resource development needs of Tanzania, revealed that funding for national human resource training programmes focused on low-level skills training as means of reducing unemployment of the grassroots because professionals and other higher level employees were considered privileged and therefore able to develop themselves in their careers. This does not only stifle the relevant managerial and technical skills needed to develop the economies of Africa but also puts the development of this aspect of skills development on employers. However, the government of Ghana has departed from this norm and has initiated efforts to develop local managers in the mining industry, which is the number two foreign exchange earner of the country.

The two contrasting cultures

This section looks at two cultures as relate to Ghana (the host culture) and the home countries of the MNCs (outgroup and the guest culture, collectively). While MTD has generally been considered from a US and Western Europe perspective, the author's interest is in Western Africa, specifically the mining industry of Ghana. As has been indicated, this industry has been dominated by western MNCs, who believe that expatriate managers are more efficient than national managers to achieve organizational goals; this has resulted in higher management positions allocated to expatriates. This suggests that the individualist focus inherent in most MTD practices is likely to continue, but this also comes at a price. From her study of ethnicity and human resource management practices in sub-Saharan Africa, Nyambegera (2002) revealed that MTD was a necessary tool for MNCs operating in Africa and explained that 'the ethnic diversity found in African organizations has played a role in excluding talented and capable people' (p. 1078). The argument reveals the need for Africa to move away from approaches of 'exclusion' and embrace those of 'inclusion'.

However, Western MNCs in Ghana individualize the MTD process around expatriate managers and this compounds the exclusion of not only local managers but also the suppression of their potential to become senior managers for eventual takeover of industry. Further, and this is crucial, it is culturally oppressive for local managers and the workforce as a whole. For example, if we make use of the work by Hofstede (1980) on the influence of national cultural values in the workplace, it can be shown that Ghana's scores contrast sharply with Western countries (see Table 5.1).

Hofstede developed his cultural dimensions using data from about 116,000 surveys by 88,000 IBM employees speaking 20 different languages from 72 countries. By this work, Hofstede created 'a new paradigm for the study of cultural difference: a four dimensional model of national culture' (Minkov and Hofstede, 2011: 10). The model was later expanded to five (Table 5.1) and updated based on his analysis of a wide range of other cross-cultural data. The study itself being cross-cultural in nature, its influence on subsequent understanding of cultures is hard to underestimate (Taras, Kirkman and Steel, 2010), as virtually all later models of culture include Hofstede's dimensions or have conformed to his approach. Although there is a competing model (see Trompenaars, 1993), Trompenaars acknowledged Hofstede for opening the eyes of management to the importance of cross-cultural dimensions of the subject. Blodgett, Bakir and Rose (2008) commend Hofstede for his pioneering

Table 5.1 Scores of cultural dimensions

	Individualism (IDV)	Power Distance Index (PDI)	Masculinity (MAS)	Uncertainty Avoidance Index (UAI)	Long-Term Orientation (LTO)
Cultural Dimensions	Degree to which personal needs are valued over the needs of the group	Amount of perceived power differential between authority figures and subordinates	Tough values such as competition and achievement, versus tender values such as interpersonal relationships and care for others	Degree of comfort one has with ambiguous or risky situations versus situations in which the outcome is assured	Orientation toward savings, thrift, and future plans versus a need for immediate gratification
USA	91	40	62	46	29
UK	89	35	66	35	25
Australia	90	36	61	51	31
World Average	43	55	50	64	45
Ghana	16	76	42	55	12

Source: The Hofstede Centre, n.d.

work in bringing the concept of culture to the forefront of the various behavioural science disciplines. McSweeney (2002) however criticizes Hofstede's cultural dimensions and wonders about the basis for the claim that influential national cultures exist, and emphasizes that nations are not the best units for studying cultures. Hofstede in his reply to McSweeney (refer to Hofstede, 2002) explains that nations are usually the only kind of units available for comparison and better than nothing. Hofstede's accession is supported by Williamson (2002) who warns that 'to reject Hofstede's ... models of national culture, before more satisfactory models have been developed, would be to throw away valuable insight' (p. 1391). Chapman (1997) also hails Hofstede's cultural dimensions and says that although they draw criticisms, there is no other contemporary framework in the general field of business and culture that is so general, so broad, so alluring, and so inviting as Hofstede's. Using this framework to differentiate between the two cultures in this chapter on the basis of countries is therefore more suitable than using any other framework.

The three countries (USA, UK and Australia) are chosen primarily because they are the three dominant Western countries in the Ghanaian mining industry. As could be seen from the table, their scores are similar and together contrast those of Ghana. The importance of these differences is how national cultural dimensions have translated into work values which have resulted in western MTD and HRM practices generally dominating in the Ghanaian mining industry. This dominance tendency has created a neglect of Ghanaian cultural values and practices that shape the behaviour of the indigenous people and have significant influence on MTD practices. As a result, Ghanaian workers tend not to mobilize their full strength and potential because they are not fully connected to the business. This is in part because Ghanaian cultures have not been integrated into the workplace and existing corporate cultures are foreign to most Ghanaian workers. There is therefore isolation and exclusiveness of the Ghanaian traditional values in industry (Mthembu, 1996). Employing Ghanaian cultural practices and social values in analyzing this important human resource practice therefore attempts to rekindle the relevance of Ghanaian national culture in work practices and most significantly, as it contributes to the employment relationship in foreign MNC subsidiaries in Ghana.

Industry definition of talent development

Earlier interview data collected and presented by Oppong and Gold (2013) produced the following description by national managers of their talent development, which is the way their development process becomes enacted.

> Identifying potentials and harnessing their (raw) talent towards the achievement of organisational goals. The harnessing process involves training and developing potentials; retaining and utilising them; deploying them within the organisation; and rewarding their contribution.

This definition is of two main parts – identification of potentials, which has to do with sourcing and selecting individuals for the MTD programme, and harnessing their talent. The harnessing processes include training and development;

retention and utilization; deployment; and rewarding contribution. These processes form components of the MTD programmes (as prevails in industry) and applied for the comparative assessment. This definition is however a reproduction of the Western idea of MTD, which focuses on modern technology and more formal written records, which is clearly in contrast to cultural practices and social values of indigenous managers. This shows how the Ghanaian manager responds to the overpowering foreign influences. This phenomenon is linked to African managers and management trainees attending schools in Western countries and experts from Western countries acting as management consultants in Africa. It is therefore not difficult to understand why African managers today cloak themselves with Western management concepts. Kwame Gyakye, a Ghanaian philosopher (see Gyekye, 1994), believes that this unquestioned acceptance of conformity with Western ideology and institutions is partly traced to preeminent African leaders, including Dr. Kwame Nkrumah of Ghana (the country's first President), who incorrectly regarded Western socialism to be compatible with traditional African communism, the result being Western socialist ideology as a framework for nation building in Africa, including people management. This has developed, according to Lassiter (2000), into a personal strategy for survival within the African community, and the individual is conditioned not to challenge that which he depends on and from which he cannot escape. These hegemonic dynamics of the West in their mining subsidiaries in Ghana are termed by Oppong and Gold (2013) as a new form of colonization. As argued by Oppong (2015), this tends to remove the government and businesses from ownership and management of the national resources which translates into displacement of development priorities.

Despite this strong Western influence, national managers deeply portray their Ghanaian identity and cultural practices at their workplaces. For instance, the author's encounter with some national managers revealed their willingness to conduct interviews in Ghanaian languages, while others were seen dressed in their traditional clothes *(fugu, kaba, batakari)*. Others were also seen taking *koko na maasa* for breakfast and ushered the author into their offices with the traditional *akwaaba* (welcome), *wohotesen?* (how are you?), and *maakye/maaha* (good morning/good afternoon) greetings. One manager received a phone call in the local *Akan* language and told me after the call that the one at the other end of the line was the company lawyer giving feedback on an issue he was attending to in Accra (the national capital). One manager invited the author for lunch after an interview and preferred the local *fufu* meal so we had to go to a local restaurant. All these indicate how the managers preferred their traditions and customs, and how comfortable they were practising them. This contrast has been the main motivator for the study.

Comparison of Western concept of MTD to indigenous concept

Considering their strong cultural awareness and commitment, can the national managers in Western MNCs be developed applying the traditional Ghanaian methods of learning? Dr. Alan Mumford, an expert in managerial learning, condemns

MTD for being far too prone to picking the latest 'flavours of the month' and calls for the need to reflect on and consolidate what we have (see Mumford, 1998). Mumford goes further to encourage the academic world to pursue a positive fundamental but practical approach to learning. The MTD programme may be run by experts who will be conversant with the traditional Ghanaian method of learning and the MNCs should accept this method of development and its locally-relevant knowledge generation. Table 5.2 compares the Western concepts of talent development as produced by national managers with indigenous Ghanaian versions of developing people. This comparative assessment is based on the definition of managerial talent development produced by national managers.

Table 5.2 Western and indigenous Ghanaian approaches to managerial development

Western concept	Indigenous view
Identification	
Reliable database including performance review records; documented individual development plan; potential to excel as criteria to select individuals for the talent process. Manager's readiness level is important and determines who among the two to three managers selected should be given priority.	Identification of managers would be based on wisdom and memory of the master or trainer who is regarded as knowledgeable and trusted to orally provide information on potential to the selectors. This is based on respect for the aged, whose decisions are seldom challenged.
Training and development	
Trainee managers on the job given acting responsibilities; coaching; mentoring; job rotation. Also undergo structured courses in higher education institutions in Ghana and abroad, as well as international assignments in other subsidiaries or headquarters.	Traditional method of passing on elder's wisdom and trade to the young, who usually spends a number of years in the *kyerekyereni*, the teacher's compound. This goes with respect, determined by age as the Ghanaian traditional education is an age grade system. Trainees usually work in groups to highlight the shared values which are fundamental characteristics of Ghanaian identity and culture.
Retention and utilization	
Retention tools include light vehicles; accommodation, shares, production and end-of-year bonuses, as well as retention bonuses for talent. Retention also depends on senior management's support, letting trainee managers know that the organization nurtures and keeps talent.	Ghanaian traditional education promotes life-long learning. In Ghanaian traditional apprenticeship, end of training does not mean end of staying on the *kyerekyereni*, the teacher's compound and serving him. Learning continues through observation, self-determination and search for wisdom as it is only through the master that this is possible. Learning becomes a continuous process – young adults after their training continue to learn from the trainers.

Western concept	*Indigenous view*
Deploying talent	
Managers favour a person perspective, where individuals become the focus of talent development. The motive is multi-use of talent – not to focus on given role but to develop skills and knowledge of the individual (the manager) and make him useful to other roles in the organization so that they can be deployed to occupy other roles as and when required.	Traditionally, Ghanaians specialize in various professions which usually belong to families, e.g. *akuafo* represents a family of farmers. People are willing to be deployed into roles they believe to be the specialist roles that they are most fit to perform. They see deployment into roles as not just means of economic survival but as an integral part of their lives and the lives of their families and, in the spirit of *ubuntuism,* of the larger community (Oppong, 2013).
Rewarding contributions	
Managers are rewarded for their potential which translates into contributions to the company – rewards such as promotions and increases in pay. Rewards are based on an individual's performance record and individual reward packages are offered.	Rewards are usually in the form of titles, raising one's status in the community. Any such reward is identified prior to one's contribution which usually results from context among community members in pursuit of community projects. This encourages competitiveness among community members.

Identification

The identification stage, which forms a part of the two-tier definition, involves what to look for in an individual to be considered for a development programme. Three peculiar questions arise here. These questions are perceived to reveal the uncertainty and lack of clarity in talent identification. These include 'What makes someone a talent?'; 'Should the identification be based on position or the person being prepared to assume the position?' and 'Should the selection be based on attributes of the person being developed?' Analysing these questions and the varied views expressed by authors and business executives, these are viewed as a puzzle that needs to be overcome to pave the way for successful identification of individuals with the potential of offering good returns on investment in developing managers. This becomes a challenge mostly because of overreliance on a documented and structured approach to identifying potential for the development process. This hurdle, which reflects dominant Western methods, could be cleared through the traditional Ghanaian method. This brings to the fore the relevance of indigenous knowledge which is defined as a cumulative body of knowledge created over several decades, representing generations of creative thought and actions, within particular communities in an ecosystem of continuous residence in an effort to cope with an ever-changing socio-economic environment (Lwoga et al., 2010). This definition buttresses Mumford's (1998) call on the need to reflect on and consolidate what we have during the MTD process.

The traditional Ghanaian believes identification is the responsibility of the *kyerekyereni* (the teacher), who is elder, wise and respected in the community (Fasokun, 2005). It is the traditional Ghanaian's belief that knowledge is deposited in the mind of the elder and any decision given is accepted and trusted – his selection is therefore accepted and respected. The readiness level identified by managers as a criterion for selecting potential can be likened to the Ghanaian societal hierarchy, which can be transferred to industry. Managers being developed will respect who is first in line without any conflicts when this is made clear. Tasks and responsibilities should therefore be made clear and this will encourage participation because challenging the hierarchy could lead to sanctions. The learner will therefore not challenge the trainer or the training procedure. Readiness level could be likened to *gyinabre*, where one is meant to be (as demanded by elders or deities) and this is highly respected. Clear hierarchy, therefore, empowers managers through the managerial talent development process. Considering this benefit of indigenous talent identification, the Western approach has drawn criticism from Lwoga and Ngulube (2008), who believe that very little indigenous knowledge has been captured and recorded for preservation, therefore limiting access to an immensely valuable database. This chapter highlights this important aspect of indigenous knowledge, therefore departing from the Western form of knowledge management which, contrary to indigenous form, is based on written records.

Training and development

The training and development phase of the MTD process also has its traditional Ghanaian version. For instance, the coach–coached relationship in the Western context coincides with the *kyerekyereni–adesuani* (teacher–learner) relationship in the traditional Ghanaian context that brings about obedience and adherence to rules. Perceived as a wise expert with experience in the trade, instruction is taken from him or her without question or challenge, another attribute of Ghanaian indigenous education. Good discipline is part and parcel of the Ghanaian traditional education as learners respect the master and senior apprentices because the learner is taught about respect and is made to pay dearly for non-conformity. Sanctions are established through culture and taboos and each member appreciates the danger of failing to conform (Omolewa, 2007). Sanctions are not only from the master but also from the gods who are omnipresent and omniscient. This induces strict discipline since there is no wrongdoing that goes unpunished, either committed in the open or in secret, unlike the Western approach where wrongdoing needs to be proved or one has to be seen committing the act before he can be sanctioned. Applying coaching as part of the MTD process based on the traditional system will therefore bring about discipline, compliance and commitment to work.

Retention and utilization

With regard to retention and utilization, managers mentioned tools such as shares, end-of-year bonus, etc. to motivate employees to stay. The traditional Ghanaian method of education has its retention mechanism. There is life-long learning

associated with the education – elders including grandparents, parents, uncles and aunts continue to teach younger adults essential knowledge, skills, attitudes and values (Nafukho, 2006), a continuous process even when those trained are married and are full adults. Apprentices after their training often continue to live on the trainer's compound to serve and tap their wisdom. This is because it is believed that once one is elder he continuous to be wiser and respected. So in Ghanaian society once we continue to live and grow, learning and development continue. This is a retention strategy that can be exploited by the mining industry to reap returns on investment in MTD. Once the organization is portrayed as a community within which there are people with wisdom that can be imparted, national managers will be prepared to continue to learn and will be committed to the organization in order to continue to learn. This will require an inclusiveness approach where the companies involve the national managers in activities such as decision making and scheduling of work to let them (community members) feel part of the business (a community).

Deployment

Another stage of the process is deploying developed managers to increase returns on investment as it reduces the tendency of one becoming redundant if developed for only one job and the job ceases to exist. The process involves assigning talented employees to other roles within the company; to another site of the subsidiary within Ghana; or to a subsidiary abroad (including headquarters). Guided by the basic value of pursuit of excellence (Omolewa, 2007) in his inherited profession and concern for the family or the wider society, the traditional Ghanaian would be motivated to devote him or herself to the role he is deployed into. This is the spirit of *ubuntu* (Bangura, 2005) which inspires the manager to view the business organization as a community to which he belongs, not just as a person with a fixed legal contract but as a member by choice (Choudhury, 1986), a mindset that could be created by senior managers of the individual mining companies.

Rewarding contributions

Rewarding contribution leads to retention but the main purpose is to ensure that one's contribution (after development) is commensurate with one's reward. The Ghanaian traditional approach reinforces this. The Ghanaian context however adds that any such reward is identified prior to one's contribution which usually results from a contest among men in pursuit of community projects such as who kills a wild animal threatening the community or who retrieves the body of a drowned community member from the riverbed. This has encouraged the indigenous Ghanaian to be competitive and improve performance. During the talent process, therefore, any reward should be predetermined and something that is seen as commensurate with one's contribution. As some national managers suggested, a national who eventually takes over from an expatriate manager should be given the package offered the predecessor (at least, less the expatriate elements). This, they

believe, is the value of the national manager's contribution, and this has its roots in the traditional Ghanaian reward system which improves commitment during the development process (Owoyemi et al., 2011).

Conclusions

The process of development of local managers in foreign multinational mining subsidiaries in Ghana has been reviewed through the lens of Western and Ghanaian cultures. A comparative assessment of elements of the managerial talent development process has also been conducted employing the dominant Western approach and suggested traditional Ghanaian version. As the comparative assessment has revealed, the traditional Ghanaian education has its strong and enduring versions of the elements of the Western approach to managerial talent development, most of which the author speculates are stronger in driving the development process than the Western versions.

Senior managers of MNCs understanding or uncovering the invisible ideas behind the local managers' attitudes and practices is a way forward, because the companies are nested within societies (Hofstede and Peterson, 2000). Therefore, the surrounding Ghanaian culture is an important external influence on the organizational culture. There is therefore the need for mining companies to gain a minimal level of approval from the Ghanaian society (in the form of cultural practices) to function effectively (Sagiv and Schwartz, 2007). Such approval is necessary in order to develop managers through the way they learn and perform. This is because the Ghanaian will always be guided by his personal values, which are desirable goals that direct the way he selects actions, evaluates people and events, and explains such actions and evaluations (Rohan, 2000). As emerged from Nzelibe's (1986) research, most management problems in Africa are attributed to conflicting principles that underline Western and African management thoughts.

As a result, senior expatriate managers are to understand and appreciate local knowledge by identifying and supporting the themes which can provide a direct link to trainee managers in the talent process. This can allow managers to integrate their 'locally relevant experience' (Omolewa, 2007: 607) into the managerial talent development programme since these are knowledge and experiences that have meaning to them. As Duit (1991) opines, learning achieves the desired outcome when there is construction of similarities between the new and the already known because learning is an active construction process that can only take place based on previously acquired knowledge. This justifies the author's reflection on and consolidation of the traditional Ghanaian methods of learning and development in this chapter. Even in today's Ghana where Western education is revered, the indigenous Ghanaian does not see it as superior to traditional Ghanaian education. For instance, it is common to come across a situation where one with a defect in traditional knowledge and wisdom is often insulted as *yantetew' wo fie* (one without home training), and a stranger in his own society. The indigenous approach could help defuse this tension and reposition the

mining companies in providing relevant contents in their national managerial development programmes.

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